



How to Win Hearts

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In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team
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by a teacher.

If you find any errors or corrections that need
to be made, kindly inform us via our email
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May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him

Is It Worthwhile to Try to Win People's Hearts?

Chapter One

It is important to consider whether or not we should strive to win people's hearts and gain their approval and likability.

If our actions to gain people's hearts are Haraam or outside the scope of the Sharee'ah, we should avoid them.



The Prophet ﷺ said:

- 1 **لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ**
A creature is not to be obeyed when it involves disobedience to the Creator.
Mishkat al-Masabih 3696

However, if our actions are permissible or recommended, one can direct them to win people's hearts.

The evidence for it can be found in the following hadith:

- 2 **جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ! ذُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ أَحَبَّنِي اللَّهُ وَأَحَبَّنِي النَّاسُ؛ فَقَالَ: "ارْزُهِدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ، وَارْزُهِدْ فِيمَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ"**
A man came to the Prophet ﷺ and said, "O Messenger of Allah, direct me to an act which, if I do it, [will cause] Allah to love me and the people to love me. So he ﷺ said, "Renounce the world and Allah will love you, and renounce what the people possess and the people will love you."
Hadith 31, 40 Hadith an-Nawawi

In this hadith, we see that the Prophet ﷺ guided a man on actions that would make Allah ﷻ and the people love him. He did not rebuke for asking about gaining the love of people. This indicates the permissibility of seeking to win people's hearts.

We find evidence for it in the Aayah:

- 3 **إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا**
Verily, those who believe and work deeds of righteousness, the Most Gracious (Allâh) will bestow love for them (in the hearts of the believers).
Surah Maryam 96

Scholars such as As-Sa'di suggest that believers will receive genuine love from others in return for their good deeds.

Is the Love of People Really Attainable?

While it is impossible to please everyone, it is still important to try our best to please Allah ﷻ and do things that make others like us. If people do not like us despite our efforts, it is not worthwhile to focus too much on seeking their approval or liking.

Cultivating Zuhd

Chapter Two

The Prophet ﷺ emphasised the concept of Zuhd in the following hadith, encouraging people to leave worldly attachments and possessions:

1

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ! ذَلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ أَحَبَّنِي اللَّهُ وَأَحَبَّنِي النَّاسُ؛ فَقَالَ: "ازْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ، وَازْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ"

A man came to the Prophet ﷺ and said, “O Messenger of Allah, direct me to an act which, if I do it, [will cause] Allah to love me and the people to love me. So he ﷺ said, “Renounce the world and Allah will love you, and renounce what the people possess and the people will love you.”

Hadith 31, 40 Hadith an-Nawawi

Zuhd includes not being greedy, not constantly comparing oneself to others, and not desiring what others have.

People have a tendency to compete and compare the possessions of the Dunya, which can lead to dislike from others. Therefore, if you continue to look at what others have, be it their house, cars, the things they buy, etc., you will find them moving away from you.

Being self-sufficient and not constantly looking at what others have is appreciated by people and leads to a stronger connection with Allah.

The Prophet ﷺ said in another hadith:

2

الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ

A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone [...]

Sahih Muslim 2664

This hadith states that being a strong believer who is self-sufficient and less greedy makes a person more beloved to Allah ﷻ. Additionally, it makes him more beloved to the creation.

The practice of Zuhd was practised extensively by the Sahaabah رضي الله عنهم, who avoided asking others for assistance even for small tasks, such as picking up a whip that fell from their mounts.

Constantly looking at what others have also creates a sense of entitlement. Over time, we might feel entitled to what others have, leading to dissatisfaction if we don't get what we expect. However, it's crucial to realise this sense of entitlement is misplaced.

A

● Avoiding Envy and Greed

It is important to recognize that if we feel we have not been given something or a certain amount of money, it is not necessarily a reflection that something is wrong with the giver. Instead, it may be a reminder that we may not deserve it in the first place.

This habit of looking at what others have also breeds envy.

Envy is one of the diseases of the heart that we have been instructed to stay away from.

Allah ﷻ says:

3

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

And from the evil of the envier when he envies.

Surah al-Falaq 5

Envy can lead to negative consequences and should be avoided. Thus, it is essential to protect ourselves from it and to refrain from being envious of others.

It is important to avoid focusing on what others have, both materially and non-materially. We should strive to be self-sufficient and not constantly inquire about what others possess or are doing.

Being Good to People

Chapter Three

Now, let us explore the significance of being good to people, emphasising the importance of displaying good manners, or 'Akhlaaq.'

This involves actively listening when others speak, acknowledging their presence when they arrive, greeting them with the Salaam, and maintaining eye contact during conversations.

The Prophet ﷺ exemplified these virtues. We find in some ahadith that when someone spoke to him, he turned towards them entirely, demonstrating complete attention and validation of their feelings.

Read this hadith narrated by Jarir bin ‘Abdullah Al-Bajali رضي الله عنه:

- 1
- مَا حَجَبَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْذُ أَسْلَمْتُ، وَلَا رَأَيْنِي إِلَّا ضَحِكَ
- Allah's Messenger ﷺ has never refused to admit me since I embraced Islam, and whenever he saw me, he would smile.
- Sahih al-Bukhari 3822

“The Prophet's ﷺ beautiful manners made him beloved by everyone in history.”

We need to reflect on our bad habits, such as looking away or engaging with our phones while others speak. Such actions convey a lack of interest and importance.

The Prophet's ﷺ way teaches us to be attentive, acknowledge others, and avoid behaviours that may be perceived as arrogant. To foster positive relationships and endear ourselves to others, we can adopt simple practices such as:

- looking at people when they speak
- giving salaam
- acknowledging their presence

The profound impact of the Prophet's affectionate manners can be seen in a hadith narrated by ‘Amr bin al-’Aas رضي الله عنه. His later-in-life conversion to Islam led to a close bond with the Prophet ﷺ, who made him feel like the most esteemed person on earth.

This sentiment was so overwhelming that one day he asked the Prophet ﷺ about the most beloved person to him:

- 2
- النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَهُ عَلَى جَيْشِ ذَاتِ السَّلَاسِلِ، فَأَتَيْتُهُ فَقُلْتُ أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ قَالَ "عَائِشَةُ". فَقُلْتُ مِنَ الرِّجَالِ فَقَالَ "أَبُوهَا". قُلْتُ ثُمَّ مَنْ قَالَ "ثُمَّ عُمَرُ بْنُ الْخَطَّابِ". فَقَعَدَ رَجُلًا.
- The Prophet ﷺ deputed me to read the Army of Dhat-as-Salasil. I came to him and said, "Who is the most beloved person to you?" He said, " `Aisha." I asked, "Among the men?" He said, "Her father." I said, "Who then?" He said, "Then ` Umar bin Al-Khattab." He then named other men.
- Sahih al-Bukhari 3662

This charming anecdote underscores the magnetic quality of the Prophet's ﷺ character, providing us with valuable lessons on building genuine connections through gracious conduct and by following the footsteps of the Prophet ﷺ.

Paying Attention to How We Communicate

Chapter Four

Islam greatly emphasises the choice of words and tone in communication. A Muslim should never indulge in name-calling, vulgarity, and the use of curse words.

The Prophet ﷺ said:

1

لَيْسَ الْمُؤْمِنُ بِالطَّعَانِ [...]

The believer does not insult the honour of others [...]

Jami` at-Tirmidhi 1977

“

A believer does not possess a bad tongue.

”

Such attributes are not in line with the character of a believer, as exemplified by the Prophet ﷺ himself, who consistently used the best language, even in situations where one might think it acceptable otherwise.

Allah ﷻ says in the Qur’an:

2

وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۗ

And tell My servants to say that which is best. Shaitân verily sows a state of conflict and disagreements among them.

Surah al-Isra 53

The Aayah underscores the importance of employing impeccable language and highlights the presence of Shaytan, who seeks to sow discord and create conflicts among people through miscommunication.

In the era of social media, emails, and instant messaging, it becomes crucial to uphold the principle of using the best of speech.

Miscommunications can strain relationships, and Shaytan capitalises on these opportunities to disrupt connections.

It is advised to refrain from responding immediately, especially in moments of stress or pressure. Waiting until in the right frame of mind ensures a thoughtful and appropriate response, contributing to the preservation and healing of relationships, by the permission of Allah.

Spreading the Salaam

Chapter Five

Our next focus pertains to an integral aspect of interpersonal interactions — spreading the greeting of Salaam.

The Prophet's ﷺ hadith beautifully encapsulates the significance of this practice:

- 1
- أَوَّلَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ
- Should I not direct you to a thing which, if you do, will foster love amongst you? Spread the Salaam among yourselves.
- Sahih Muslim 54a

This simple act holds the power to cultivate love and establish bonds among people.

While there are etiquettes to observe, such as the young giving salaam to the elderly or the standing party to the sitting one, the essence lies in the act itself. Even if these etiquettes are not followed, it is encouraged not to mind it. Rather, we should try to be the ones who initiate the Salaam.

The Prophet ﷺ emphasised the rewards inherent in giving salaam, as evident in the hadith:

- 2
- جاء رجل إلى النبي صلى الله عليه وسلم فقال: السلام عليكم، فرد عليه ثم جلس، فقال النبي صلى الله عليه وسلم: "عشر" ثم جاء آخر، فقال: السلام عليكم ورحمة الله، فرد عليه فجلس، فقال: "عشرون" ثم جاء آخر، فقال: السلام عليكم ورحمة الله وبركاته، فرد عليه فجلس، فقال: "ثلاثون"
- A man came to the Prophet ﷺ and said: "As-Salamu 'Alaikum. The Messenger of Allah ﷺ responded to his greeting and the man sat down. The Prophet ﷺ said, "Ten (meaning the man had earned the merit of ten good deeds)."
- Another one came and said: "As-Salamu 'Alaikum wa Rahmatullah." The Messenger of Allah ﷺ responded to his greeting and the man sat down. The Messenger of Allah ﷺ said, "Twenty."
- A third one came and said: "As-Salamu 'Alaikum wa Rahmatullahi wa Barakatuhu." The Messenger of Allah ﷺ responded to his greeting and the man sat down. The Messenger of Allah ﷺ said, "Thirty."
- Abu Dawud and At- Tirmidhi, who classified it as Hasan

It is common to encounter situations where individuals hesitate to offer Salaam if they have not received it first. However, this contradicts the Prophet's ﷺ guidance.

He ﷺ encouraged initiating salaam, thereby fostering an environment of mutual respect and love.

Waiting for others to greet you first perpetuates a cycle where no one takes the initiative. Instead, offering Salaam even when not reciprocated can positively impact someone's mood, make his day, and foster love and unity in the community.

It also becomes a means of gaining people's affection and strengthening the bonds of brotherhood and sisterhood in Islam.

Being Generous

Chapter Six

Our next topic revolves around the virtue of generosity—extending kindness and assistance to others.

Generosity is not solely confined to monetary measures. Rather, it encompasses a broader spectrum. Investing time and effort to offer help during a friend's relocation, or simply being a compassionate listener can be equally significant.

Reflecting on the exemplary generosity of the Prophet ﷺ, we draw inspiration from his actions.

The Prophet's ﷺ generosity extended beyond material wealth; he never refused when people sought his help.

He ﷺ emphasised the exchange of gifts among individuals. His wisdom echoes in the hadith.

1

تَهَادُّوا تَحَابُّوا

Give gifts, and you will love each other.

Al-Adab Al-Mufrad 594 | Hasan - Al-Albani

Presenting thoughtful gifts, tailored to the recipient's needs and desires, enhances mutual affection.

In today's era, reviving the tradition of giving and receiving gifts is essential. In the past, visits to someone's house were accompanied by a thoughtful gift—a gesture that conveyed consideration and generosity. It wasn't about the price but the sentiment behind it.

Reviving this Sunnah fosters a culture of thoughtfulness and generosity and makes people feel valued and loved.

Therefore, as Muslims, we should make a conscious effort to embody generosity in various forms, recognizing that kindness, time, and attentiveness can be as impactful as material contributions.



Being Easygoing

Chapter Seven

The next aspect to consider is the virtue of being easygoing and amicable.

The Prophet ﷺ acknowledged the positive traits of a person who possesses a relaxed and friendly demeanour:

1

أَلَا أُخْبِرُكُمْ مَنِ يَحْرُمُ عَلَى النَّارِ أَوْ مَنِ تَحْرُمُ عَلَيْهِ النَّارُ عَلَى كُلِّ قَرِيبٍ هَيِّنٍ لِّينٍ سَهْلٍ

Shall I not inform you of whom the Fire is unlawful and he is unlawful for the Fire? Every person who is near (to people), amicable, and easy (to deal with).

Jami` at-Tirmidhi 2488

“People are naturally drawn to those who are not overly demanding or exacting in their interactions.”

Even in matters of buying and selling, the Prophet ﷺ emphasised the virtue of being easygoing. He ﷺ said:

2

رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى

May Allah's mercy be on him who is lenient in his buying, selling, and in demanding back his money.

Sahih al-Bukhari 2076

Whether negotiating a purchase or sale, an easygoing individual is accommodating and flexible, making the experience pleasant for everyone involved.

This easygoing nature was a hallmark of the Prophet's ﷺ character.

‘Aisha رضي الله عنها attested to his ﷺ penchant for choosing the easier option whenever faced with a decision, as long as it wasn't forbidden:

3

مَا خَيْرَ رَسُولٍ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَمْرَيْنِ إِلَّا أَخَذَ أَيْسَرَهُمَا، مَا لَمْ يَكُنْ إِثْمًا

Whenever Allah's Messenger ﷺ was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so [...]

Sahih al-Bukhari 3560

Thus, we see that the Prophet's ﷺ Sunnah emphasised being gentle, mild, and easy-mannered. People are naturally inclined towards individuals who don't engage in tit-for-tat, counting every exchange meticulously.

To be well-liked, it is essential to adopt an easygoing approach, showing flexibility, understanding, and a willingness to accommodate others. The Prophet's ﷺ example teaches us that a gentle and easygoing demeanour creates an environment of love and acceptance.



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